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Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America

The Luther Story, as Told by the Letters of His Name

BY REV. CHARLES L. FRY, D.D.

M stands for miner's son, lowly, obscure.
For Madam Cotta's help, friend of the poor.

A for advances made, school after school,
Yet none could satisfy his hungry soul.

R means the Rome he regarded devout
Reeking with rottenness, sickening his thought.

T tells of Theses nailed to the Church door,
Echo, ye hammer-strokes, forevermore!

I means indulgences, sold for a price!
As if forgiving sins were merchandise!

N, titled Noblemen, gathered at Worms!
Such pompous Diet-scene bodes no reforms.

L is the lion-heart nothing could daunt,
Roused by the stern demand "Will you recant?"

U means unterrified, forward he strode,
"Here do I take my stand! So help me God!"

T, the translator's task next is his sphere,
In Wartburg Castle walls prisoned a year.

H stands for hymns he wrote, catechisms, books.
For "Hans and Gretchen," too, with rosy looks.

E tells of Eisleben, birthplace and death.
Rounding the circle out! First and last breath!

R means Reformer brave, leader like Paul!
Unto his God and ours, be praise for all.

SING GOOD HYMNS

¶ Lutheran young people's societies should use hymns that express Lutheran ideas of religion. ¶ The hymns should be set to good, bright singable tunes—music that breathes the quiet devotion of Lutheran worship.

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LUTHER LEAGUE REVIEW

P. O. Box 876 New York City

Of the Church—By the Church—For the Church

Luther League Review

Luther as a Singer

SONG had a large place in the Reformation. It is not surprising that a man like Luther, so thoroughly steeped in the spirit of the Psalms, the great hymns of Israel, and so Church has Luther's hymns today because he desired to have the people sing in Church. He says: "That the singing of spiritual songs is good and pleasing in the sight of God must,

LUTHER AS A CHORISTER BEFORE THE HOUSE OF MISTRESS COTTA.

evangelical in his teaching, should do otherwise than give a large place to music both in the service in the sanctuary and in the private life of the home. "Three good things there are which make his name and memory as precious to his people for all time: His Bible, his catechism, and his hymns." And the in my opinion, be clear to every Christian, as everybody may see not only in the example of the prophets and the kings in the Old Testament, who praised God in their songs, rendered with poetical and musical excellence, but also in the usages and especially in the hymns and psalms that have prevailed all through

Christendom from the very beginning." Luther's aim was to make the people active participants in the various parts of the service of the Church. This he accomplished largely by introducing popular hymns.

Spangenberg has given us a picture of Luther's home life that is beautiful. It is in Luther's own house the scene is laid. It is a family group gathered around the table. There is his wife, Melanchthon, his intimate friend, the children with singing books, and Luther himself playing the guitar. It is a happy family group. It is a side of this great, rugged man's life not soon forgotten. It is a picture of Luther's use of song in the home.

We do not forget his singing for alms at the windows of the wealthy citizens when thrown upon his own resources. This practice of singing for a living proved a hard service. Often he went supperless to bed. But through Providence his sweet countenance, the spirit of devotion with which he joined the worship of the Church, and his open countenance brought him the friendship of the Cotta family, which gave him the protection and support he so much needed.

Luther not only sang, but he himself wrote hymns for the use of the people in the Church services. Many of his hymns were free German translations of old Latin hymns; others were adaptations of the psalms clothed in New Testament thought; and still others were based on Scripture passages. "His own personal feelings never appeared in his hymns." He sought to voice the worship of the people in their praise to God. His hymns possesed the virtue of popularity, spirit, and devotion.

The following from the Church Messenger tells the story of Luther's great hymn:

"Probably there is no uninspired man with whose name the 46th Psalm has been more closely associated than Luther's; nor do we know of another who made more frequent and effective use of it.

"His most widely known hymn, 'A mighty fortress is our God,' was founded upon this most precious division of Scripture. Its choral also claims the same authorship.

"Luther wrote thirty-seven hymns and Coleridge asserted that 'he did as much for the Reformation by his hymns as by his translation of the Bible.' But none of his hymns either at first or since attained a popularity surpassing that of the one founded on this Psalm. Wherever the German language was spoken this hymn was sung. In translating it was soon carried to other lands so that we now can truly say, throughout the world this grand choral is rolled forth to the praise and glory of God who is our refuge and strength."

"Ein feste Burg ist unser Gott," is the crowning work of Luther as a hymn writer. It was the events culminating in the Diet of Speier that inspired its composition. In it he lifts his voice in protest against the violence attempted against conscience, and resting upon the one source of confidence and strength all his prayers, and faith, and hopes concerning the outcome at Spier are poured forth in his great battle hymn.

So Luther wrote, and preached, and sang the Reformation into the heart of the German nation. There its seeds are still growing and nurtured today.

—❧—

The Only Faithful Few

When our meeting is called to order
And you look around the room,
You are sure to see some faces
From out the shadows loom
That are always at the meeting
And stay till it is through,
Those you sure can count on,
The always faithful few.

They fill the vacant offices
And are always on the spot
No matter what's the weather,
Though it may be awful hot.
It may be dark and rainy,
But they are the tried and true,
The ones that you rely on,
The always faithful few.

There's a lot of worthy members
Who come when in the mood,
When everything's convenient,
Oh, they do a little good;
They're a factor in the league
And are necessary, too,
But the ones who never fail us,
Are the always faithful few.

If it were not for these faithful ones,
With shoulders at the wheel,
To keep the league a moving
Without a halt or reel;
What would be the fate of leaguers
Who have so much to do,
They surely would get discouraged,
Only for that faithful few.

A Nameless Heroine;

or,

How a Child May Lead a Soul to Christ

BY ANNA M. LANDIS.

SHE was only a child, and a captive in a strange land. At first the visit to a new country, with its new scenes and kind people, may have seemed inviting; but there were days and nights of anxious thoughts of her home far, far away, and oh, how the little maiden would think "If only I could see it again."

This child had lived in the country of Israel, over whose hills and valleys the sacred feet of our blessed Saviour trod, and she knew about Samaria and the surrounding country. Oh, she was so happy as she played with her companions, free as the birds of the air; but alas, one day a company of soldiers of the Syrians came to the place where she lived and took the child to a home far away.

A strange thing happened! This little girl was not put in prison or abused as we might think (because the soldiers took her), but she was given to a great lady to be a maid; that is, to work for her. This lady was the wife of Naaman, captain of the host of the King of Syria. The Bible says he "was a great man with his Master, and honorable, because by him the Lord had given deliverance unto Syria; he was also a mighty man in valour."

Poor child, so far from home, yet she seemed contented. There was one thing that troubled her. She had learned to love her master and mistress. Out of love and devotion, she pitied this great man because he had the leprosy, a disease which the doctors could not cure. One day, a happy thought came to her. She had heard, and perhaps had seen, the great prophet, Elisha, who lived in Samaria, and knew of the wonderful things the man of God had done.

She said to her mistress, "Would God my Lord were with the prophet that is in Samaria! for he would recover him of his leprosy." And so it was that the great man obeyed the child and started on his long journey, believing what had been told him concerning Elisha. Seven times at the command of the prophet did Naaman wash in the Jordan River, "and his flesh came again like unto the flesh of a little child, and he was clean." Oh, the joy of Naaman, once a leper, unclean, now clean. Hear him as he cries out, "Behold, now I know that there is no God in all the earth, but in Israel."

A little missionary, we find this child far from the home ties, but beneath the shadow of God's loving protection. She felt as the poet long years after expressed in his beautiful poem:

"I know not where the islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

Her love for the true and living God was even strengthened in the far-off home among strangers. This was a heathen country, and would not the courage of the Israelitish maiden falter as she ventured a cure for her master? No, she was not afraid; but her plan was to first have his body cured, and then she could tell him of the great Physician of sin-sick souls. Would the master heed her, or would he say, "It is only child's talk," for had he not tried all the cures known to medical science? Instinctively, or otherwise, he heeded her suggestion. Love and heartfelt human sympathy know no barrier, and through her simple pleadings Naaman found that for which his physical body craved—namely, cleansing.

We know not the name of this child of God who became a true heroine of the cause of Christ, but that matters little. While we, who read the story of this brave little maiden, feel that it would be so nice if we could call her by name, we are satisfied with the wonderful lessons she has taught us. They are living memorials of a noble, unselfish life. Our story suggests:

1. A child's sacrifice.
2. A child's message of mercy.
3. A child's implicit faith.

The Sacrifice.—Our little heroine left her home, not because she was tired of it, or desired a better place; but because she felt that it was her duty to follow those who desired her. Young as she was, she murmured not nor complained. How very often we who have so many comforts at home and the privilege of the Sunday School, League and Church, complain and grow discouraged. Many are

the opportunities for doing good for the Master, but our eyes are closed. We want to do great things and fail to see the hidden treasures. The sacrifice is ofttimes too great in looking for that which would make us captives in the long, tedious search. Even the Juniors, the boys and girls of the Church, must sacrifice in order to learn of and work for Jesus. No doubt, the Jewish maid wished to stay a little while longer at her home, but she must go—the soldiers would not wait. So, dear friends, Jesus wants us to come now, not delay until a more convenient time. It may seem hard to give up worldly pleasures just when we are enjoying them, but we might forget about God who gave us the faculties to enjoy the springtime of life were we not oft in communion with Him. At the ringing of the Angelus the people of Acadia had a beautiful custom to pause for a brief season of prayer. It mattered not what their work was, they would stop for a short time to offer thanks to God, when the signal sounded. Junior Leaguers, and Senior Leaguers, too, when the church bell rings, we should be ready to take our places in Sunday School, League or church. It is a duty, but it is more—it is a blessed privilege. Would that the young people all over the world, not only in America, but China, India, Africa and the islands of the sea, might hear the sweet sound of the bells or voices calling to leave all and come to study and learn God's word.

The Message.—The bells and voices are sounding, dear friends, and the message of our nameless heroine to one who was her master but who knew not the true and living God, is being proclaimed everywhere. Every Junior League and every Senior League has its heroines, who are accomplishing much in sending this message to sin-sick souls. The little sisters and brothers in India and other benighted nations are objects of love and mercy. Our Juniors are contributing toward the education of the poor children across the sea. We say "poor," because many of the heathen children have not yet received of the rich abundance of God's goodness. Many a prayer from the Juniors goes up to the throne of mercy for the children who have not yet heard the sweet story of Him who said, "Let the little ones come unto Me." It is our good pleasure to know a lot of Juniors, whose faces brighten with joy at the mention of their little girl in India, whose name is Genji Kautama, or "Brightness," as the name signifies.

The Faith.—The Jewish maiden thought if only Naaman, my master, could go to the prophet, he would be cured of his terrible disease. The prophet was a man of God, and the child knew that with God all things are possible, and that the great man would come home well in body. He would be happy again, and, Oh, how his family and friends would enjoy his companionship. He would certainly be a blessing. All these thoughts were as real in the child's mind as if the cure had been effected ere she bade her master go. She saw through faith's mighty telescope the loving Physician standing ready to heal Naaman's body, and also to cure his sin-sick soul.

The child is certainly a most wonderful example to all God's children. Her exiled position did not hinder her from remaining true to the faith which characterized her home training. Even amid circumstances which might have seemed dangerous, she was fearless, for God was her ever-present guide. Then, too, our little heroine knew the meaning of bearing one another's burdens. The true Christian must live for others; do good at all times and under all circumstances, and, above all, must never lose faith in the risen and ascended Saviour, for He is able to save unto the uttermost all who call upon Him. May we ever live as we love to sing—

"My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine;
Now hear me while I pray,
Take all my guilt away;
Oh let me from this day
Be wholly Thine."

—

You look back over the years in which you have been trying to serve your Saviour, and what do you see? Many a temptation conquered by His strength; many a sin forgiven and turned by gratitude for His forgiveness into an inspiration; many a hard crisis where Christ your Lord has been all-sufficient for you. Why is it that today, in your present temptation, in your present need, you feel so little sure of him? A new desert opening before you frightens you even while you remember with thanksgiving how He led you through the old. The thanksgiving dies away upon your lips for the past mercy as you come in sight of the new emergency, for the brave meeting of which it would seem as if that past mercy ought to have fitted you completely.—Phillips Brooks.

Luther League of Illinois

Fifteenth Convention at Sheridan, August 24 to 26

BY MINNIE M. STOHR.

INTO the country—where one may truly have a "closer walk with God"; where His watchfulness for our daily needs was manifested in the ripened sheaves of grain, and in the still green and waving fields of corn; where the gentle lowing of the herds, the song of birds and the crowing of the cocks at early morn awakened within us a responsive chord,

DELEGATES TO THE ILLINOIS STATE CONVENTION.

and stirred the sensitive inner life into action; where God's love was reflected in the very hearts and lives of the people; where "every common bush was afire with God," and where we found "books in the running brooks, sermons in stones, and good in everything"; thither went the 72 delegates and almost as many visitors, to hold the fifteenth annual convention of the Luther League of Illinois.

Fox River Church, near Sheridan, Rev. F. C. Norman pastor, had thrown open its doors, with true country hospitality, and there, on the morning of Tuesday, August 24, at 10 o'clock, the first session was called to order.

The convention theme was "Organization, Development, Service."

First Session

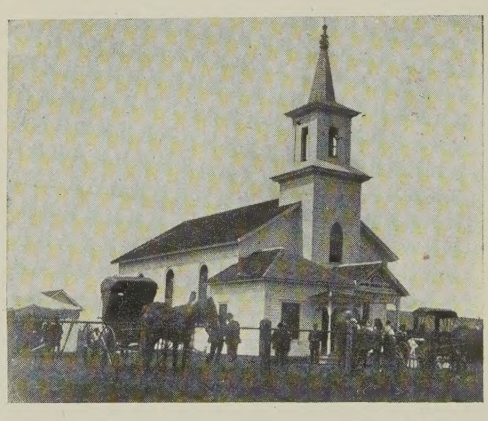
Rev. Edward P. Schueler, of Quincy, preached the convention sermon. He chose for his subject, "The Life and the Motive," and used as his text, Romans, xii-1:

"I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Appreciate the precious truths of Lutheranism. Upon its pure and faithful teaching of the whole council of God feed and nourish the life that is in you. Organization can't come till life is there. Organization means the harnessing and working of the life that is in you. After it will come development, which is the growth of life; and the longer the life is spiritually the richer will be the growth. Service is the end of all things: that for which life was given, the flower, the fruit thereof. Creation is in vain if it comes to no good. *Be good for something.* Religion is first a faith, then a life. "As a man thinketh in his heart, so is he." The motive of our religious life should not be hope of reward. Merit or work righteousness can have no place in the motive of a true Christian's service. We are justified by grace alone. The doctrine of justification by faith is the very *crown* of all the doctrines. All human virtue is but a reflection of the grace which first flowed down from heaven. The vision of visions is the Cross on Calvary, and it alone should spell the "ought" which should be the mainspring governing all our service. The significance of sacrifice to the Jews was confession and atonement. They were called upon to sacrifice the best they had in flock or field for their transgressions. Abraham, the faithful, was willing to give up Isaac, his only son, and him through whom the promise of God should be fulfilled. But these sacrifices were meager and temporal at best. For us God gave His only begotten Son, a sacrifice of infinite and eternal value. Read in your Bible of God's sacrifice for us and then render back to Him that which He has purchased so dearly. It is our only reasonable service. "Whose man are you?" Are you proud to wear the fetters which bind you to your God? Let none be ashamed to be "branded" a Christian.

Second Session

After the opening services at the afternoon session, Rev. F. C. Norman, pastor loci, made



FOX RIVER CHURCH,
Where convention was held.

a short address of welcome. In a reminiscent vein he briefly told the history of the stalwart, industrious and prosperous community of which Fox River Church is the center. He related how the pioneer of the community, one

Kleng Pearson, from Rochester, N. Y., while traveling on foot over the prairies of Illinois in 1825, in search of a place to locate, laid down one night, weary and footsore, to sleep under a tree not far removed from the present location of the church; and how, while he lay there sleeping he dreamed that this place would one day become a prosperous community, and the home for many of his countrymen. On awakening he turned his face at once back toward Rochester, from whence he had come. Arriving there, he persuaded a number of families to return with him to the place of his dream. From this small beginning has grown a large community and one which is almost entirely composed of Norwegian Lutherans.

Most cordially he welcomed the Luther League of Illinois to the hearts and homes of these people, and most heartily did his people, throughout the days of the convention, carry out his welcome in words and deeds.

President J. H. Hauberg, of Moline, made a fitting and grateful response.

A Round Table discussion, based upon fourteen practical questions pertaining to local League work, was then held. The questions had been printed on canvas and conspicuously displayed in the front of the church. The discussion was spirited and general, and brought out many practical suggestions and helps for local work.

Third Session

At the evening session Rev. S. P. Long, of Mansfield, Ohio, gave a strong and practical address on "Luther League Opportunities."

Opportunities demand of us four things: To be punctual, prepared, possible and perpetual. Catch your opportunities on the wing. An opportunity once gone does not return. If you have no opportunities *make* them. Nothing ever turns up till we turn it up ourselves. There are more opportunities for doing good in the world today than ever before. Three nails on which to hang our Luther League opportunities are: Search, strike, stick.

Search first your Bible; always carry your Bible and daily search out its precious truths. Search our Lutheran literature; begin with the catechism, it is the key to the Bible. Search the lost world. Eight hundred million people in this world of ours today have never heard the name of Christ! Carry to them the Vision Beautiful. When there is no vision the people perish.

Strike at every transgression of the divine law. Have no hobbies; strike at every evil. Remember your ten commandments. Write them on your fingers, and on your foreheads, and in your hearts. Strike at the damning sin of unbelief; infidelity is the mother of all crimes. Strike at the awful sin of doing nothing. Read Matthew 25. Our sins of omission are as damning as our sins of commission.

Stick to the Church of the Lord Jesus Christ. When you were haptized you put on Christ; as little children became members of the Church. Stick to the Lutheran Church of the Reformation. In our own country it is preaching the Gospel in nineteen languages. Stick to your local church. Be active. Be generous; take pleasure in giving.

God expects us to be witnesses, workers and warriors. Stand up for God and your faith. Bad people never love the children of God. The true member of the Church, as well as the true minister of the Gospel, is always the most loved and most hated person in the community.

Fourth Session

Reports of officers and committees were heard on Wednesday morning. They were encouraging and hopeful throughout.

The statistical secretary reported 145 societies in the State, with a total membership of 7,843; benevolences for the year amounted to $3,717.

After the hearing of reports, General Secretary Luther M. Kuhns addressed the convention. In a graphic and interesting manner he gave an outline of his recent trip around the world, dwelling in particular upon the presentation of Luther League work and the organization of Luther Leagues in Japan, China, Corea and India. He emphasized the fact that mission work in the Far East *does* pay, and cited many examples of staunch adherence to the Christian faith by converted heathens in the face of direst persecution, in substantiation thereof. Going farther East, he spoke of the excellence of the Arabian schools; of the ability of the pupils to read not only their own language fluently, but English as well. Cairo, the pyramids, the sarcophagi not only of the ancient kings, but of the sacred bulls worshipped in olden days by the Egyptians, all stood out more clearly and assumed new interest under his narration. Palestine he described as a land of fruit and flowers, the variety and charm of which must be seen to be appreciated. The beautiful imagery in the Psalms of David was inspired by the beauty of the country. The Church of the Holy Sepulchre, with the inconsistency of armed protection for the worshippers of different faiths, a glimpse of Jerusalem of the present day, with the foundation stones of the Temple of David still to be located, and the address closed with a happy return to the home land—America, the home of the free, where, by the grace of God, the Gospel of Christ is the gift of all who will accept it; where we may worship God according to the dictates of our own conscience without molestation.

In the Far East Rev. Kuhns had the novel experience of being decked with garlands and presented with Christmas trees; at this convention of the Luther League, upon the conclusion of his address, he received the "Chautauqua salute."

Fifth Session

The first paper on the convention theme, "The Aim of Organization," was given on Wednesday afternoon, by Mr. Frederick W. From, from Chicago. The basis and foundation for all Christian organization he found in Ephesians, 4:15-16:

"But speaking the truth in love, may grow up into Him in all things, which is the head, even Christ: from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Applying his text to the organization of Luther Leagues, he said in part:

Organization is a systematic and orderly assembling together, *a focusing of facts and forces,* for the purpose of uniting, unifying and cementing into one sweet, strong, harmonious living whole the several Leagues, making a universal, ideal Luther League, which aims at the opposite of dissensions. Our purpose is the salvation of souls. Our method should be the loving, Christian, personal touch. Let us keep our finger on the physical, moral and spiritual pulse of every member. We should all be workers. Our pastor is but one man and can do but one man's work. The present are perilous times and we must exercise great vigilance.

Be cautious in the selection of your officers. Choose only the best. There was nothing haphazard in Christ's choice of the twelve apostles. All pitch in to help your officers. Strive in love, harmony and vigilance. Maintain your standard, make no concessions. Get every young person into the League and give them all work to do. Send your best material to conventions, that the conventions may have the best to work with. Falter not in anything—"Christ goeth before." Follow Him! We need men to fight the enemy. Strive to be in harmony with God and all powers will be subservient to you.

"Even as pertaining to this life we are immortal so long as God has work for us to do here."

The Bible is a book of promises; these are food for the soul. We are all babes in Christ here, and food for babes is our proper diet. Lay hold on God's promises; grow strong in faith. The aim of the Luther League should be to feed us in sermon and song, in talk and story. Give the Gospel in love; again the personal touch, the sympathetic approach. Organize to defeat the adversaries!

Sixth Session

Rev. Benjamin F. Hoefer gave the evening address. His subject was "Luther League Responsibilities. He said:

Luther League responsibilities are things for which the Luther League is answerable; things for which it is held accountable to God and to the Church. Its principle is co-operation. Organized in New York in 1887, it came to fill a long-felt need. Its very name, Luther League, brings responsibility. To Luther we are indebted for our public school system, and as Lutherans and Luther Leaguers we should make much of our educational privileges.

We should study to make the Bible our rule of life and faith; we should value the doctrines of baptism and the Lord's supper as held by the Lutheran Church. We should hold to our confirmation vow and make much of our rich church literature. Much can be done by faithful study and discussion of the Luther League Topics. Luther Leaguers should grow up with some appreciation of their Church history. They need never be ashamed of their Church connections. The Lutheran Church has stood for education since its beginning. We have large opportunities as Christians in the Lutheran Church to bear witness for Christ: "To whom much is given of him is much required." Christ said, "I must do the work of Him who sent me."

We are living in wonderful times; the twentieth century is the century of opportunities. The whole world is now open for the Gospel. What are we doing with this opportunity? What use are we making of our modern, wonderful inventions for swift and immediate intercourse with those at a distance from us? These things all put greater responsibility upon us. Let us not pervert these blessings by wrongly using them. As we live so we die. Let us not live apart from Christ.

God raised up the Luther League to go on in the work of the Master. Luther Leaguers, arise! Go forward! Be loyal to God; work, understand your responsibility; witness for Christ!

Seventh Session

After the report of the resolutions committee, the second division of the convention topic was taken up in two papers, "The Development of the Individual," by Mr. Jonas J. Foss, of Ottawa, and "The Development of the League," by Mr. T. O. Berge, of Ottawa.

JOHN H. HAUBERG,
President of the Illinois League.

Under "The Development of the Individual," Mr. Foss said in part:

This is an age of great industrial development. In ancient times the controlling spirit was *war,* today it is commercialism. The young man of today educates and develops himself for business, but forgets to develop his soul. The soul is the most important part of man. It controls the faculties, the will, the heart.

The law of growth and development is for greater service. God develops us if we will cultivate. God plants the seed; we must cultivate it even as we cultivate the seeds in the garden, and while we cultivate it we are workers together with God. All law of development comes from God. Christian development should be our aim, and to this end we should implore the help of the Holy Spirit. Luther Leaguers

are in the springtime of life—now is the time to develop into usefulness by education. Life is what we make it; our future the same. Build the foundation right. The lasting foundation of our development is the soul. Cultivate your individuality. We all have hidden traces of the divine within ourselves.

Under "Development of the League," Mr. Berge enlarged upon the following thoughts:

The hope of the Church and of the world is with the young. We are called a Christian nation. It is a compliment, not a reality. The Luther League may do much to develop to a certainty our name. We must develop to be useful. To this end let there be more unity, more work. Stand together! In our most successful Leagues we find a good representation of the older people. We need them for counsel and for inspiration.

The purpose of the Luther League is to teach and to work. Idleness breeds discontent. Young men are often neglectful about Luther League work. Let us be more zealous and assured and others will catch our spirit. We need more strong leaders. Let us develop them out of our promising younger material. Our pastors can do much to bring out the latent powers of the young.

as a privilege. We consider only the benefits thereof and forget the blessings.

Our service should be inspired by love, and life itself counted good or ill as we have used it in service for the Master. Joy to him who seeks to live for other people! In this Christ himself is our great example, when, the travail of His soul put aside and forgotten, He served the twelve apostles at the Last Supper. Paul and Stephen rejoiced to suffer. To be a worker in church, in Sunday school in Luther League or missionary society is a great privilege, and through this privilege instruction and development comes to ourselves. It is in service that we find ourselves. Many do not feel fitted for service in the Master's cause; depend on Him for help and He will guide your hand and your heart in doing effective work. Do not be discouraged by failure, the Master knows your motive. It is not given to all to do some great work; some of us must serve in little things. But the little things go to make up the great. We have been saved ourselves; it is our duty to do something, however small, to save others. Live nobly! Work joyously! There is no blessedness in a life that does not serve. We are not independent of each other. Work for others, make service a pleasure, and let death alone put a stop to your efforts.

"The sweetest lives are those to duty wed."

In French Cavern.

Top of Starved Rock. Top of Lover's Leap.

WHERE THE DELEGATES AND VISITORS SPENT THE LAST DAY OF THE CONVENTION.

Eighth Session

The third and last division of the convention theme was taken up at this session, in two papers, as follows: "The Privilege of Service," by Miss Martha D. Baker, of Chicago, and "Fitting Luther League Training into the Activities of the Church," by Rev. Ira O. Nothstein, of Rock Island. Miss Baker said in part:

Too often our service for God and our Church is a mere form; we look upon it as an obligation we have to discharge, a duty done for duty's sake. We do not serve from love, nor look upon our service

Rev. Ira O. Nothstein, speaking on the topic, "Fitting Luther League Training into the Activities of the Church," said:

"What is princely will influence those who consider it." Christ is the perfect ideal for the Luther Leaguer in everything that he undertakes. The activities of the ideal church are to be divided into two classes: Internal and external. The internal activities for improvement to members, the external for influences upon and benefits to persons outside the Church. The internal activities should be: (a) Worship; (b) instruction—in the sermon, in Sunday school, in the catechetical class and in the parochial school; (c) discipline—rescue and reclaim backsliders and hypocrites; (d) charity—deaconess work; (e) social

(Continued on page 16.)

The Luther League as a Factor in Christian Education

BY REV. WILLIAM ECKERT.

WE lay stress on Christian. The Father of our Country once said, "The virtue of the citizen is the only basis for social safety, and the Christian religion is the only adequate basis for that virtue." Webster says, "Knowledge does not comprise all which is contained in the large term of education. The feelings are to be disciplined, the passions are to be restrained, true and worthy thoughts are to be inspired, a profound religious feeling is to be installed, and pure morality inculcated under all circumstances. All this is comprised in education."

The celebrated Dr. Griffin says, "The college that merely educates the mind of its pupil and ignores the Christian culture of the conscience, simply puts a sword into the hands of so many maniacs, to be wielded in wild destruction against all that is pure and good throughout all the land." The Duke of Wellington says, "Educate men without religion and you make them but clever devils."

"It would not be difficult to show that the crimes of the ignorant are not to be mentioned with the crimes of the instructed for turpitude and for range of mischievous influence. Look at the law reports of any civilized country; who are the criminals? Are they the crimes of the poor and ignorant that stain the pages of history? How are political intrigues conducted? Who arrange all the network of statecraft? How is war plotted and how is oppression carried out? By the poor, unlettered? Such an inquiry needs no reply in words. All the judgments of the Bible are pronounced against the educated classes. Men gather up their skirts and speak of the 'criminal classes.' They are criminals only in the sense in which we condemn them—in the degree in which they have been fools enough to be caught. Vulgarity has been their ruin. They have come into notoriety, not because of their sin, but because of their clumsiness. If they had served the devil with greater craft they might today speak of others as the 'criminal classes.' Education knows where the keys are. Education knows where the grindstone is on which it may whet its weapons. Intelligence means craft, cunning, duplicity, ingenuity of concealment. Wealth can do greater mischief than poverty. This alters the whole complexion of missions, and evangelical agencies, and church arrangements. Send your missionaries to the rich, send your evangelists to the door of the pampered, self-indulgent, and the self-damned. Send your tracts to magistrates, judges and princes of the land—they need them."

What is the place of the Luther League in Christian education? Christian training begins at baptism. The home is the first schoolhouse. "The best school of discipline is the home—family life is God's own method of training the young. The homes are very much what women make them."—(S. Smiles.) The second factor in child training is the Sunday school, an important and blest institution, treated altogether too lightly by the majority of church members, as though it were intended only for children. Then comes the catechetical class. At most a two years' course, comprising less than fifty lessons. The church service becomes a training school for many, especially where attendance is compulsory during preparation for confirmation, or where sermons are prepared specially for the children. These four are the ordinary sources of instruction for the well-favored child. But when we see that most children are confirmed at the age of fourteen, and that many fall away from a reasonable attendance at the church services and discontinue Sunday school altogether, and feel too old to be corrected by parents, it seems that we limit Christian development to youth. Just here is where the Luther League steps in. The Luther League is the layman's "post graduate course in Christianity"—a practical seminary. As mechanics take up correspondence courses, so each Leaguer should, after confirmation, systematically study the history of our Church and her doctrines.

The Luther League is the layman's university. The Sunday school is too limited in scope. The Bible is the chief text book, and ought ever so to remain. But the Luther League takes up a wide field of subjects—bibli-

cal, historical, missionary, doctrinal, practical. The Luther League is the training school for voluntary workers. As the hospital is the place of training for the nurse, and as West Point is the field of training for the soldier, so the Luther League becomes the training school for the Christian. Here are developed the future Sunday school teachers, and officers, councilmen and various other workers. The Luther League is the recruiting station. Here young men and women are led to see that they have gifts that can be put at the disposal of the Church. The Luther League thus becomes a stepping stone into the ministry of mercy and the Word.

If you cannot be a paid worker, who will devote all his time to a certain line of work, be a voluntary worker, devoting as much time as can be spared from business for such work, ever remembering that it is our *business* to bring the world to Christ, and that we cobble shoes for our *living*.

Illinois State Convention

(*Continued from page 14.*)

activities—let there be loving brotherhood; (f) expansion; (g) maintenance—funds; (h) institutional work—where advisable.

For external activity there should be: (a) Foreign missions, (b) home missions, (c) inner missions (d) care of emigrants and transient citizens, (e) education—social service (associated charities of the city).

A young people's society is good, but a Luther League is better. A Luther League should be a train ing school for a broader outlook upon church membership and a very hive of activity in the work of Christ.

Have your pastor and all officers of the Church, if possible, members of your Luther League. Use the Topics; train for extensive activities; have a lookout, flower and practical work committee. Learn by doing.

The election of officers at this session resulted as follows: President, John H. Hauberg, Esq., Moline; corresponding and recording secretary, Miss Alvina Stut, Chicago; statistical secretary, Miss Nellie Swanson, Galesburg; treasurer, B. O. Berge, Ottawa; literature secretary, Rev. Edward P. Schueler, Quincy; member of executive committee for three years, Minnie M. Stohr, Elgin.

At the close of this session the ladies of the church gave the delegates and visitors an informal reception on the lawn in front of the church. A most bountiful luncheon was served, and an impromptu program of readings and speeches, all in the lighter vein, given. With genial social intercourse the time sped all too swiftly, and soon the shades of night had fallen and the time for the opening of the last session had arrived.

Ninth Session

At the closing rally Rev. W. H. Blancke, D. D., of Davenport, Ia., addressed the convention on "Luther League Possibilities." His text, Esther, 4:14:

"And who knoweth whether thou art come to the kingdom for such a time as this."

Every age has its hard problems, and God chooses the people to solve them. He prepares and calls individuals and nations as there is need.

The great principles must never suffer defeat and God takes care that they do not fail. The war between darkness and light, between sin and righteousness never ceases. God is calling as never before. Who will heed the call?

Is the Lutheran Church the great reserve army of God through whom the victory must be won? The commercialism and materialism of the age take away the very life of the Church, while "higher criticism" is sapping the vitality out of the pulpit. Our State institutions and universities are largely dominated by a Christless ethical culture which is filling public offices with men who have no fear of God in their hearts—and the people suffer. Capital and labor are arrayed against each other and the various races are at war with one another. In religion, not forms and ceremonies, but the great fundamental doctrines of the Gospel are at stake. Attacks on the Bible must be repelled.

These are great problems which we have before us, and the young Lutherans are, in God's providence, fitted to grapple with and to solve them.

We have many duties: In the home, to establish and preserve the home altar and private devotion for the development of noble lives and splendid characters; in the church, as regular attendants and workers; at public service, to worship and feed upon God's Word; in missions, both home and foreign; in Luther League work, to get acquainted with the history of our Church, with her method of work, with each other and with the world's needs; in the State, as intelligent Christian citizens, fearing God and doing the right.

The convention was favored throughout all its sessions with fine special music by Fox River Choir, under the direction of Rev. Norman, and by soloists, both vocal and instrumental.

One of the specially inspiring features of the convention, aside from its splendid addresses, papers, discussions and music, was the fine representation among the delegates and visitors of stalwart, earnest, sincere Christian young manhood and womanhood. The observer could not help being impressed by it. After all other standards have been tested, the example and the life of Christ is the most potent influence that can be brought to bear upon the lives of young men and women for the highest and noblest development of character.

Let the Luther League go on in its good work to the edification and uplifting of humanity!

Friday, August 27, the day following the close of the convention, was spent at Starved Rock, a picturesque and historic spot on the Illinois River, about eight miles from Ottawa.

Japanese Christians

THE United Synod in the South, in February, 1892, began mission work in Japan. Saga, an old city of about 40,000 people, in the interior of the southern island of the Empire, and known as the Kyushu Island, became the center of this missionary activity. This work has been extended to several towns, and is very prosperous.

Luther Leaguers will recognize as among this missionary force Mrs. Lippard, who is a frequent contributor to the columns of THE REVIEW.

While at Canton, Ohio, at the National Convention, the delegates had the pleasure of hearing Rev. C. L. Brown, D. D., of this mission, at the grand rally. Here we have a group of the native workers—a Bible woman, several evangelists and several native pastors who are doing efficient Christian missionary work in the Sunrise Empire.

The Young Women in Our Work

BY S. G. WEISKOTTEN.

WE want in the Lutheran Church in America all we can get of the highest intelligence in the land. This means not only among men, but also among women.

Women have brains. These brains are as capable of high and great thoughts and practical planning as are the brains of men. Some men do not think so. It has been a surprise to the writer to hear clergymen, who, if they have wives and daughters, ought to have a higher regard for true womanhood, say, "The place for a woman is in the kitchen."

It is sometimes. But to be a home maker and to rightly use the talents God has given her a woman must live for something more than the kitchen. An intelligent man wants something more than a housekeeper as his wife. A pastor needs that the women of his congregation be something more than "good at running a kitchen," even if it be a church kitchen.

We once heard it remarked concerning a certain clergyman, "He does not want educated men and women in his church." We pity the preacher and the congregation. For surely the more consecrated brains and sancti-

fied intelligence we have in our congregations, the better and more successful in every way will our work be.

In these days young women have unsurpassed opportunities for acquiring a higher education. Many of them are wisely taking advantage of these opportunities. We would like to see more in our own Lutheran Church doing so. What a power they would be in our Church in America. We are sending many young men to college. We ought to send as many young women. Our ladies' seminaries ought to be full to overflowing. Our pastors ought to impress it upon their people to give the daughters as well as the sons the opportunity of a higher education. We believe that in these days the young women ought to have every bit as good an education to fit them for life as have the young men. Only one thing, let us in the Lutheran Church show the young women that if they get an education they will be permitted to use it not only to get bread, but also for the spread of the Master's kingdom in and through their dearly beloved Lutheran Church.

We have in our Church in America many bright, intelligent and educated women. Do we give them the right kind of opportunities to work in and for the Church? In some congregations and synods we do, but in how many more do we not? We believe in a sound Lutheran conservatism, but we fear that the Lutheran Church in America will make a great mistake if she refuses to yield to the growing desire among the intelligent women of the Church for better organization and cooperation in the work of our glorious Lutheran Zion. To be convinced of this we need but to view the great work being done by the organized efforts of the intelligent women of other Churches for the growth and influence of their respective denominations.

We need just this in our Lutheran Church. It is coming. It must come. The Luther League will help us to it.

We have in our Lutheran Church many college graduates, both men and women. Let them throw their interest into the Luther League. We want them at our conventions. We want their intelligence for suggestions, plans and practical work in this grand movement which promises so much for our Church. We would like to see our conventions made representative of the highest intelligence, fullest consecration and best conservative energies of the men and women of our congregations. Three things will then result:

There will be more young women in our Lutheran Church getting a higher education.

We will hold our intelligent laymen and their interest, enthusiasm and endeavors.

The whole Church will feel the stimulating effect of this intelligent and earnest interest awakened in the hearts of the men and women of our congregation, and the more successful in every way will be the work of our Lutheran Church in this country.

Book Reviews

JOURNEYS OF JESUS. With Charts and Harmony. By John O. Yoder. Pp. 156. 90 cents. Published for the Author by Lutheran Publication Society, Philadelphia.

In nine chapters the author traces the entire cause of Jesus according to the gospel records, accompanying each chapter with a marked chart and a harmony of the portions of the gospels concerned. Originally these chapters were discourses delivered with similar aids made for the occasion. They must thus have been interesting, instructive and helpful. They are not designed as a critical or exhaustive treatment on the subject of our Lord's journeys, but as helps, with practical tendency to benefit the reader, to a better understanding and appreciation of our Saviour and Lord Jesus Christ. To this end they are well conceived and executed.

EPISTLE SERMONS. Luther. In this volume Dr. Lenker has given us in English Luther's sermons "On Christ's Death." The volume opens with a sermon for the "First Sunday after Epiphany"—Romans 12, 1-6—and closes with a sermon for Pentecost Tuesday on "The Resurrection and Glorification of Christ Through the Sending of the Holy Spirit." It is a stout, compact volume well printed on good paper. It is dedicated to all pastors and laymen who appreciate the true place of Luther's writings in evangelizing Europe and the world. We commend this volume of Luther's works to all our readers.

I once saw a dark shadow resting on the bare side of a hill. Seeking its cause I saw a little cloud, bright as the light, floating in the clear blue above. Thus it is with our sorrow. It may be dark and cheerless here on earth; yet look above and you shall see it to be but a shadow of his brightness whose name is Love.—Alford.

Our General Secretary

DURING the month of August the General Secretary attended four State Luther League conventions. One of these conventions was held in the country. It was, however, one of the largest conventions of the year. Two of these conventions were held in small towns, and one of the conventions was held in a city. All of these conventions were very good.

The location of the convention, the accessibility of the place where the convention is held for delegates and visitors by railroad or interurban service, and also its distance from the largest number of locals, has much to do with the attendance. Nevertheless, this is not a rule without an exception. But where a choice of places is possible, these are points in the selection of a convention place worth considering and giving their full value.

The committees in charge of the majority of the programmes this year must have read this paragraph in The Handbook: "Conventions are held for the purpose of giving all interested in the work of the young Lutherans an opportunity of becoming better acquainted with the work and achievements of the association, to promote a spirit of friendly intercourse among the members of the various societies, and to stimulate by religious exercises and by essays and addresses the spiritual welfare of the members." These are three points experience has shown are worth while in a Luther League convention. We were glad to notice their observance.

The Indiana convention, at Batesville, Ind., devoted considerable time to "solving problems in local work," and discussed the Topics, the devotional meeting, the reading course, the committees, and interesting the younger members. The Wisconsin convention, at Oshkosh, had as its convention theme "Stewardship and Education." The theme of the Illinois convention, at Sheridan, was "Organization, Development, Service." "Saved for Service" was the theme of the Iowa convention, at Roland, Ia. Each one of these convention themes received practical treatment. A few examples will illustrate this: "The Motives for Service," "The Qualifications for Service," "The Aim of Organization," "Service in the Luther League," "The Development of the League," and "Fitting the Luther League Training into the Activities of the Church," found place for treatment in papers and in discussions in these conventions.

At all of the conventions the General Secretary was most cordially received, and he was given ample time to present the general work of the Luther League of America. The courtesies accorded him were greatly appreciated.

The reports of the presidents and other officers and of the committees were full of encouragement. It is gratifying to find the interest in the League unabated. Hard work has been done by the State officers and committees, and great credit is due them for the efficiency of the Leagues in their respective States. It simply shows that it pays to exercise care in the assigning of work in the Luther League, as in every other sphere of the Church's work.

The social side of the League was abundantly provided for at all four State conventions. Delegates and visitors heartily appreciated the provisions made for their social entertainment by each local host.

"All hail our royal colors,
For kingly lives unfold
Beneath our Luther ensign—
Black, red, white, blue and gold."

The organization of Luther Leagues still goes on. While reports of all the societies organized do not reach the General Secretary it is gratifying to know that the work is growing and developing. During this last month four new Leagues have been organized. This work, which has proved to be a safe, churchly and helpful movement, should have the sympathy, confidence and support of all true friends of the young people in the Church.

It has been our privilege to visit a number of our local societies. While in some cases there were hindrances, nevertheless, even in such instances there was a cheerful and hopeful spirit. In all cases we found that as an organization pastors regarded the League as a most useful Church agency. In some instances the societies were vigorous and active, and they were doing practical Church work in and through the local congregation under the direction of the pastor. This is as it should be, and as it was originally intended as the sphere of the League's activity. Generally the meetings we attended were very good, and the spiritual side of the work was emphasized. As

an index of the work this may be regarded as a healthy sign.

It was our privilege to attend the first Bible Conference at Dixon, Ill., on the grounds of the Rock River Assembly. Among those who took part were: Rev. Dr. G. H. Gerberding, of Chicago; Rev. Dr. D. H. Bauslin, of Springfield, Ohio; Rev. Dr. A. Pohlman, of Philadelphia; Rev. Dr. S. P. Long, of Mansfield, Ohio, and Rev. E. C. Harris, from the India mission field. It was a most edifying conference. At 8:30 a. m. there was a devotional service. At 9 a. m. there was a specialized Bible theme, and so the hours of the day were crowded full of instructive and interesting features. During the conference about fifty ministers were in attendance and also a large number of interested laity. The General Secretary was invited to be present, and he had the privilege of making the closing address of the conference. We trust that the next conference in 1910 may be equally successful, and that many more can arrange to attend its sessions which last only a week.

A pleasant feature of this conference was an impromptu birthday picnic thoughtfully arranged for by a number of the ladies present in honor of Dr. Gerberding.

It was a great pleasure we enjoyed recently of meeting and bidding goodbye to Miss Olson, one of our Iowa Luther Leaguers, and an active member of her home Church League, who was about to start as a foreign missionary for China. She is to go to Fan Cheng, China, where the Hauge Synod maintains mission work. She was to cross the Pacific in the good ship Minnesota, and was going out with one of the returning missionaries of the Hauge Synod.

We had the opportunity of visiting the Nachusa Orphans' Home. We met the children, and heard them sing. Rev. and Mrs. C. E. Wirick, who have charge of the home, welcomed us, and we were glad to see this institution of the Church. It is in the beginning of its work, and we can wish for it growth and ever increasing usefulness.

LUTHER M. KUHNS.

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The Line Fence

A good lawyer learns many lessons in the school of human nature; and thus it was that Lawyer Hackett did not fear to purchase a tract of land which had been "lawed over" for years.

Some of the people wondered why he wanted to get hold of property with such an incubus of uncertainty upon it. Others thought that perhaps he wanted some legal knitting work, and would pitch in red hot to fight that line-fence question on his own hook.

That's what the owner of the adjoining land thought. So he braced himself for trouble when he saw Hackett coming across the field one day.

Said Hackett, "What's your claim here, anyway, as to this fence?"

"Your fence is over on my land two feet at one end, and one foot at the other end."

"Well," replied Hackett, "you go ahead and set your fence over. At the end where you say that I encroach on you two feet set the fence on my land four feet. At the other end push it on my land two feet."

"But," persisted the neighbor, "that's twice what I claim."

"I don't care about that," said Hackett. "There's been fight enough over this land. I want you to take enough so you are perfectly satisfied, and then we can get along pleasantly. Go ahead and help yourself."

The man paused, abashed. He had been ready to commence the old struggle, both tooth and nail, but this move of the new neighbor stunned him. Yet he wasn't to be outdone in generosity. He looked at Hackett:

"'Squire," said he, "that fence ain't going to be moved an inch. I don't want the land. There wa'n't nothing in the fight anyway but the principle of the thing."—Exchange.

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A vacillating character has power neither with God nor man. Definiteness of belief is necessary to success in every line of work. To be agnostic or ignorant in any department of life is to be a failure. Agnostics are failures in spiritual development in just the same way as an illiterate man is a failure in intellectual development. And it is no more creditable to boast of being the one than the other. —Selected.

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AIM.—One of the great uses of the League is the help it gives to those who are choosing their courses in life; by enabling them to educate conscience, surrounding them with good companions, giving them a reading room and writing materials, providing a place where teachers may study their lessons, and committees can confer, etc.

The First Seven Years

CHAPTER TWO—(*Continued.*)

THE beautiful Western autumn was giving place to a hard inexorable winter. Snow covered the level plains, and in their glistening whiteness they looked longer and flatter than ever. Mrs. Forest was pitifully hungry for the hills, as night after night she watched the sun set at the end of the monotonous plain. One morning, however, she found the sameness of the area broken here and there by beautiful mountains of snow. The Forests had never seen such snowdrifts, and when Earle and Helen found that they were hard and made fine coasting, they became loyal Westerners at once.

But before long the cruel cold came. Clothes that had been over warm in the East proved insufficient for 30 below zero weather. Furs and flannels had to be bought from the scanty purse. Earle became accustomed to wading knee deep through drifts to school. It became common to find a number of schoolmates in the hallway with frozen ears and noses. One blizzard followed another, each with many dire experiences.

Church work became well nigh impossible. Grocery bills mounted up; coal bills became fearful. And still the home missionary plodded on at his prosaic task. The home mission work of the Lutheran Church is unique. There is nothing to compare it to in other denominations. Other Churches go West to preach to their own people in their own tongue. But the Lutheran element in the West is largely foreign. The English Lutheran missionary goes West to reclaim what has drifted into other English churches and to stem the current of what will drift the same way for lack of Lutheran English. To bring the old Faith in a new tongue to a younger generation, to win over the foreign element and make them see that the Church can be both American and Lutheran—this is one of the great tasks before a home missionary.

During that first hard winter many temptations came to the Rev. Charles Forest. Just a little trend toward unionism would take so with the Americans in Golong! A big church fair and supper like the good, faithful Norwegians were used to would make them feel at home in the little church. The harvest seemed so very far away! And yet sturdily and genially he held to his course with patience.

Nor was his family without a share in the struggle. The cold drifts proved too much for Helen. Before spring inflammatory rheumatism gripped her, and for months heavy anxiety hung like a pall over the parsonage. The girl was her mother's right hand. She had never had Earle's propensity for getting into or giving trouble, and her suffering was a terrible grief to both parents.

Shortly after the winter broke, just after Helen was on her feet again, a new daughter was born to the missionary. Earle was more than disgusted when the duties of nurse devolved upon him, and was apt to allude to the newcomer as "only another girl." But father and mother were happy indeed over the prairie lass. However, it meant one more mouth to feed, one more little body to clothe, and precious hours that Mrs. Forest had given to calling, playing the organ, and helping in the Sunday School were now taken up with the care of her tiny charge. The little mother often felt her heart sink at the scantiness of the family wardrobe. "What are we to wear?" and even "Where is the next dinner coming from?" were common questions now.

But spring came at last, and the floods brought many a "squatter," whose cabin had been washed away, to the parsonage for aid. In spite of doctor's bills and scanty fare, the missionary was already known in Golong for his liberality.

"Pa's getting gray," Earle said one day, as he watched his father prepare their little plot of land for a garden. "Just look at him, Helen. When he's bent down he looks like an old man. I wish Mr. Lane could see him now in those old pants, digging like a hayseed."

"You'd do much better to help, my son," said his father, raising his head. And for several days afterward the "Yankees" were horrified to see their dignified neighbor and his son at work early and late in tilling the soil.

Later in the summer, when the hot south winds came, these same people bought luscious vegetables from the parsonage garden. And while they discussed over their dinner tables the propriety or impropriety of a minister raising and dealing in vegetables, Charles Forest thanked God for strong arms and the good rich soil which made it possible to keep himself and family those first seven years.

(To be continued.)

Luther League Topics

22d Sunday after Trinity. November 7, 1909.

The Augsburg Confession—Conclusion

Jer. 6:6; II Tim. 11:8-14.

Topic reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers. Select from "Suggestions" at close of topic.

Lessons for our own lives: 1. As members of the Church of the Augsburg Confession, we have much to be grateful for, that other Christians do not posses. We should appreciate the fact that our Confession stands out as the oldest of distinctive creeds, older than that of Trent, which is the standard of the Roman Church, older than any other of the creeds of Protestantism. There is a comfort, a ground of legitimate thankfulness, in the knowledge that whatever may be the guilt of schism, and whatever consequences it may have brought in its train for the woe of Christendom, the one Church which can by no means be counted guilty of that sin, is ours.

Far more important than the age of the Confession, as a cause for thankfulness, is the fact that from the first word to the last, it is Scriptural. Judged by God's own Word it is true. What that Word affirms it affirms. The guilt for the separation of the Church, can, in any case, rest only upon those who have departed from the faith and teaching of Christ and the Apostles. Your study, through these many months, of this matchless creed, has shown you anew, that our Confessors simply set forth a restatement of the old Gospel. The Church of the Augsburg Confession is the Apostolic Church, not a re-formation, so much as a return to the old formation in doctrine and practice of the days when the Twelve yet lived and taught and wrought. We, who follow this standard of the faith, are innocent of the divisions of Christendom.

We should not forget to wonder, with grateful recognition, at the comprehensiveness of this Confession. It does include all the fundamental doctrines of the Word of God. It does not include any doctrine that is not fundamental, and with marvelous clearness and force of diction it presents the teachings of the genuinely Catholic Church, the Church of all ages. In it the clear evangelical thought of Luther, and the keen, lucid, literary skill of Melancthon are most happily wedded.

The contemplation, after the detailed study of the Confession, of its noble qualities as a whole; its power and value in itself; its influence and might estimated by the facts of history, and by the character of the peoples who have been formed in religious life and conduct by its truths: all this and more must deepen our devotion to the Church which here finds the epitome of her message, the truth by which she conquers; and at the same time, must make us more earnest to exemplify in our own lives this simple, saving, renewing Gospel of our Lord.

24th Sunday after Trinity. November 21, 1909.

National Thanksgiving

Psalm 147:11-20.

Topic reviewed by William C. Stoever, Litt.D.

A beggar sitting by the roadside claimed that he was the brother of a king, and being without shoes, cried out, "What a shame that a king's brother should go unshod!" But when he saw a poor beggar without feet carried by, he began to thank God that he was better off than the footless man. If we look at the sufferings of others we will always be ready to be thankful for the blessings which we have and which by such comparison seem so much greater. Thanksgiving is "the act of giving thanks or expressing gratitude for favors or mercy received," and thanksgiving means thanks-living, too. There are many who are ready to say "Thank you" with the lips, but in the heart have no feeling of appreciation for that which has been done for them or given to them. The Psalmist's question was: "What shall I render unto the Lord for all His benefits toward me?" And Isaiah said, "I will praise Thy name." We are told that in the ordinary throat and lungs there are fourteen direct and thirteen indirect muscles capable of making more than one hundred million of sounds; God certainly made man a musical instrument for His praise. David reminds us, "Bless the Lord, oh my soul, and all that is within me bless His holy name. Bless the Lord, oh my soul, and forget not all His benefits." As we think of the benefits which we daily receive from God we should join with the sweet singer of Israel in singing praise "because Thy loving kindness is better than life, my lips shall praise Thee.

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 31 by Luther League Review, Box 876, New York, N. Y.

My soul shall be satisfied as with marrow and fatness, and my mouth shall praise Thee with joyful lips."

As a nation we have been wonderfully blessed, and we have great reason for thanksgiving. Our harvests have been plenteous; we have been spared from an epidemic; our Churches are growing in number as well as in influence; we are allowed to worship God without let or hindrance; our institutions of learning are filled, and there is a hungering for knowledge; it behooves our people to give and to live their thanks. All these blessings have come to us through Jesus Christ, and therefore we should heed the direction of the Apostle, "Giving thanks always for all things unto God and the father in the name of our Lord Jesus Christ."

When the first proclamation for thanksgiving was issued in this land Governor Bradford sent out men to shoot wild fowl that all the people "might after a more special manner rejoice together." During the Revolutionary War this feast of thanksgiving became national, but latterly was confined to New England. At the time when we as a nation were in great trouble with the war between brethren, when the outlook for this land was not bright, the first of a series of national thanksgivings began with the proclamation of President Lincoln, and now it has become a settled fact that each year the people of this land meet in a religious service and thank God for all His blessings. When President Washington in 1795 issued his proclamation this paragraph occurred: "In such a state of things it is in an especial manner our duty as a people, with devout reverence and affectionate gratiture, to acknowledge our many and great obligations to Almighty God, and to implore Him to continue and confirm the blessings we experienced."

The Scriptures are full of suggestions for thanksgiving, as is indicated by the following, recommended by a Western daily as texts for preachers on Thanksgiving Day:

All are yours. I. Cor. iii:22.
Come and dine. Jno. xxi:12.
Thou art good. Psa. cxix:68.
High above all nations. Deut. xxvi:19.
The earth is the Lord's. Psa. xxiv:1.
Thou hast lifted me up. Psa. xxx:1.
The Lord is good to all. Psa. cxlv:9.
The glory of the country. Ezek. xxv:9.
Go your way; eat the fat. Neh. viii:10.
Delight thyself in the Lord. Isa. lviii:14.
Thou openest thine hand. Psa. cxlv:16.
Offer unto God thanksgiving. Psa. l:14.
And what nation is there so great? Deut. iv:8.
Every perfect gift is from above. Jas. i:17.
A land that I had espied for them. Ezek. xx:6.
I am a citizen of no mean city. Acts xxi:39.
My soul desireth the first ripe fruit. Micah vii:1.
He hath not dealt so with any nation. Psa. cxlvii:20.
The Lord reigneth; let the earth rejoice. Psa. xcvii:1.
The earth is full of the goodness of the Lord. Psa. xxxiii:5.
Now, therefore, our God, we thank Thee. I. Chron. xxix:13.
Enter into His gates with thanksgiving. Psa. c:4.
Happy is that people that is in such a case. Psa. cxliv:15.
For thou art a holy people unto the Lord thy God. Deut. vii:6.
Thou crownest the year with thy goodness. Psa. lxv:11.
O give thanks unto the Lord; for He is good. Psa. cxxxvi:1.

"All the plenty summer pours!
Autumn's rich o'erflowing stores,
Flocks that whiten all the plain;
Yellow sheaves of ripened grain;
Lord, for these our souls shall raise
Grateful vows and solemn praise."

—♣—

The duty for the moment is always clear, and that is as far as we need concern ourselves; for when we do the little that is clear, we will carry the light on, and it will shine upon the next moment's step.—J. R. Miller, D. D.

—♣—

The reviews of the Luther League Topics for November 14 and 28 did not reach the publisher in time for this issue and will, therefore, be printed in the next number.

—♣—

God gave his word of prophecy, not to puzzle, mislead or deceive, but to be a light to teach us his own purpose, and our duty and chief end.—Scott.

—♣—

Seek to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life.—McLaren.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF
The Lutheran Church and her Young People.

Edited by E. F. EILERT
WITH

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Editorial

The Latin word "reformation" means restoration and change of form. Reformation is the word that stands for the great historic event of the sixteenth century. Applied to that great historic event it signifies that the Church of Jesus Christ had to be restored to its original, pure, scriptural form. This is the work which, under God, was wrought by Martin Luther. It was a most stupendous work. Its consequences have been most far-reaching. Today we are enjoying the righteousness it conferred and the benefits it bestowed. These are our heritage, and a priceless inheritance it is. But it may be that very many who enjoy their culture and freedom because of the liberating achievements of the Reformation too lightly esteem what a work was done in, by and through the mighty movement of the sixteenth century, headed by Martin Luther. A little reflection and study, and a little careful investigation will lead to a conviction expressed by a scholar and historian: "The Protestant Reformation was not a mistake, but a righteous and inevitable movement, demanded not only by the errors and tyranny of Rome, but also by the intellectual, civil and religious progress of our race." It is fitting, therefore, that the Lutheran Church should observe as a festival that Sunday nearest to October 31, the day upon which, in 1517, Luther inaugurated the work God entrusted to him. We could scarcely be true to our Church and her marvelous history should we forget these beginnings. Great advances have been made in everything since that day and age. But if we are to maintain the blessings our fathers secured for us at tremendous cost, we must cherish their work and guard with constant watchfulness the good they have left us.

Some of our Leagues have a custom that may be helpful to others. By this plan the president of the League sits beside the leader of the meeting. Two things are accomplished by this. It is useful in giving courage to a few timid members of the League. It also gives the president, who should have some skill in conducting a meeting, the opportunity of wisely guiding and assisting the leader in directing the current of the meeting.

In selecting leaders for devotional and other meetings it is wise, as far as practicable, to fit the leaders to the subjects. A striking inappropriateness between the topic and the leader to which it is assigned may occasion an anomalous and embarrassing situation.

Judgment is necessary in the Luther League to know what is best adapted to the local conditions, and to the requirements and capabilities of your membership. The pastor, as in every other department of Church activity, should here be the counselor and should guide in this important branch of Church work. He can suggest simple rules and practical methods

that will lead to success. Under his direction the League workers can, by the exercise of tact and judgment, devise wise plans that must work out to the advantage of their League and give it a forward impetus.

Loyalty as a Motive

Some very earnest workers with young people seem to have compounded the idea that it is safest and best to offer Lutheran young people all the attractive spiritual food they can find for them outside the Lutheran Church, and then appeal to their loyalty to the Church to keep them within it. This is a mistake that is expensive to Lutheran church life, and would be more so if the plan were generally followed, and if the Lutheran Church had less of truth to attract people to it.

Loyalty is not the ideal bond to the Church. It is not the bond that actuated the martyrs. Loyalty involves the conscientious performance of duty, even though the duty be irksome. The really strong people in the Church, the people who could endure martyrdom if called upon, and who do daily endure personal sacrifice for the truth's sake and for Christ's sake, are not those who are merely "loyal," but those who are so impressed with the truth that to teach it and preach it and live it is more attractive to them than to live at ease in the lap of luxury, or to enjoy the sweetest of mental food and exercise. The ideal, then, is to endure hardness without really feeling it, because of the greater "joy that is set before us." This ideal is mountain high over that of "loyalty"; its actuating principle is infinite power compared to the strength born of "loyalty." Let the Church teach her young people the living, joy inspiring, fascinating truth that the Gospel brings through the Word and the sacraments, and the constant urging of loyalty will not be needed.

Why We Are Separate

In a recent editorial on the question of union among the young people's societies of the various denominations, *The Christian Endeavor World* has this to say: "The only reason ever brought forward for the existence of separate young people's societies is that by means of them the denomination can get and keep a closer control over its young people."

Now, it may be that the *World* does not intend to include Lutherans in this assertion, and we are not at all inclined to argue the question with the *World*. But some Lutherans may apply the *World's* logic to our position, and take for granted that his general statement includes the Lutheran reason for desiring and maintaining a separate young people's society.

But in reality the reason the *World* suggests does not apply to us at all. It is true that we desire to keep our young people within our Church, but we do not expect or desire to accomplish that object by simply "controlling" them, or even by keeping them away from the influence of other Church communions. If we must exercise restraint to keep our young people, then by all means we had better let them go. And that is just what we have been doing—letting them go in groups and by hundreds, until quite a large number of earnest Lutheran Church workers have become dissatisfied with this process of perpetual loss to our Church, and have set ourselves to looking for the reasons for this loss and a means to prevent it. The result of our search was the discovery that some important truths of religion and the Lutheran view of these truths had been given too little attention by our young people; in other words, that we had allowed our young people to grow to manhood and womanhood with insufficient—not defective—education in religion.

To help meet and correct this deficiency in our system of teaching religion to young people the Luther League exists. The reason for its separate existence is very different from mere desire and efforts to "control" the young people. It is an infinitely deeper, higher and more worthy reason, a reason which fully justifies its life separate from an interdenominational society. For in such an alliance it could never accomplish its object.

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God's Way

There are two ways of covering sin—man's way and God's way. You cover your sins, and they will have a resurrection some time; let God cover them, and neither devil nor man can find them. There are four expressions in the Bible with regard to where God puts sins. He puts them "behind his back." If God has forgiven me, who shall bring a charge against me? "He has blotted them out as a thick cloud." You see a cloud tonight, and tomorrow there isn't a cloud to be seen. "He casts them into the depths of the sea." Some one has said: "Thank God that it is a sea, and not a river; a river might dry up, but the sea cannot." The greatest blessing that ever comes to me this side of heaven is when God forgives me. Have you been forgiven? The fourth expression is that "he removes them as far as the east is from the west." Do you know how far that is? Perhaps some good mathematician will figure that out. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Then make sure that yours are forgiven.—D. L. Moody.

HABITS.—The word "habit" is from the Latin and means to have or to keep. Habits are of two classes—the evil or the good. Evil habits keep us downward toward death. Good habits keep us up. They hold us in the true way of life.

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Our Churches and Institutions

In Some of Our Large Cities

New York.

—The cornerstone of the new chapel in process of erection for the Church of the Epiphany, Brooklyn, Rev. W. H. Stutts, pastor, was laid on Sunday, September 19. Among the speakers on this occasion were Mr. Eilert, of the REVIEW, and Mr. C. F. W. Fritschler, president of the Luther League of Brooklyn.

—After somewhat extensive repairs the edifice of St. Matthew's Church, Rev. G. B. Young, pastor, was reconsecrated on September 21.

—The Finnish Lutheran Church, Rev. A. Rautalahti, pastor, located on Forty-fourth street, near Seventh avenue, Brooklyn, consecrated its new house of worship on the last Sunday in August.

—St. Peter's Lutheran Church, the Rev. A. B. Moldenke, pastor, again conducted the fresh air "Elsinore Camp," on the Watchung Mountains, Watchung, N. J., during the summer. Eight children, in charge of Miss Anger, of Trinity Church, spent two weeks at this camp.

Philadelphia.

—Rev. J. S. Schantz has resigned the place of housefather of the Philadelphia Hospice and accepted a call to Trinity Church, Lebanon, Pa.

—The installation of Rev. F. W. Staley as missionary superintendent of Philadelphia Conference took place on September 22 at a union service to be held in Messiah Church, Rev. H. C. Alleman, D. D., pastor.

Chicago.

—The cornerstone of the new building of the Church of Our Saviour, at West Irving Park, was laid August 29.

—Zion's Church, Rev. C. K. Solberg, pastor, is organizing an English branch Sunday School at Wabania avenue and Ballou street, to care for the families of the congregation who have removed into that district, and to gather the "unchurched" Lutherans of that neighborhood.

—Mrs. C. R. Matson died in this city August 23. Mrs. Matson was the daughter of one of the pioneer Norwegian Lutheran clergymen of this country and was prominently identified with the Lutheran Church in this city. She was one of the founders and the first president of the Lutheran Woman's League.

Washington.

—The twenty-fourth anniversary of the Church of Our Redeemer, Rev. D. E. Wiseman, D. D., pastor, was celebrated August 8 and 9. Dr. Wiseman is the first pastor of the church.

Baltimore.

—The cornerstone of the new Deaconess Motherhouse was laid at 3.30 p. m., Thursday, September 23. The address was delivered by the Rev. Marion J. Kline, D. D., of Altoona, Pa.

Cleveland.

—Rev. Oliver E. Weaver was installed pastor of Bethany Church of this city, September 2.

—Rev. Gomer B. Matthews has resigned the pastorate of the First English Church of this city to become financial secretary of Thiel College. Rev. Matthews will make an effort to complete Thiel's one hundred thousand dollar fund.

Jersey City.

—The Norwegian Lutheran Church of this city recently raised $3,000 and paid the debt of that amount secured by mortgage on its property.

Miscellaneous.

—Hon. Adolph O. Eberhart, who through the death of Governor Johnson becomes Governor of Minnesota, is a graduate of Gustavus Adolphus College and a member of the Augustana Synod's congregation at Mankaton, Minn. Mr. Eberhart's family name is Olson, but on account of the fact that there were five men of his name in his home town, Mankaton, he added, by authority of the courts, the family name of his wife. The new Governor is considered a wise and safe leader, and is regarded with favor among the people.

—Dr. Allen J. Smith, known by many Lutheran pastors and laymen, a graduate of Pennsylvania College, Gettysburg, of the class of 1883, has been appointed dean of the medical department of the University of Pennsylvania, Philadelphia, Pa.

—Miss Edith A. Van Gilluwe, of Asbury Park, has been elected to the professorship of violin in Elizabeth College, Charlotte, N. C.

—Martin Luther College dedicated its new building at Sterling, Neb., October 3. The building cost $20,000, and is practically paid for. The school has been established within the past two years by the Nebraska Conference of the Iowa Synod. Rev. Heinecke is the president.

—A Lutheran college, under the direction of the Iowa Synod, has been located at Eureka, N. Dak., and ground has been broken for a building which will cost $20,000.

—Saginaw, Mich., has a Lutheran auditorium which will seat 4,500 people. It was built for Lutheran conventions, rallies, and festivals. One of its attractions is an organ that cost $18,000.

—Jerusalem Church, Schwenksville, Pa., Rev.

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N. F. Schmidt, pastor, has received a gift of $5,000 to be used to erect a parsonage. The donor's name is not announced.

—Rev. L. M. Zimmerman, of Baltimore, Md., has offered $50 through the Board of Home Missions for the best two tracts on subjects relating to home mission work.

—The Norwegian Hauge Synod of America is considering the matter of establishing a theological seminary in China. The Synod is at present supporting 18 missionaries and 98 native workers in that country. There are 1,249 children in their schools; the school for girls has an enrolment of 45, and the high school 24. There are in all 55 schools, 4 principal stations, and 38 sub-stations.

—A conference in the interest of evangelism by laymen will be held in New York on Wednesday to Friday, November 3 to 5, 1909. The purpose of the conference is to consider how a greatly multiplied number of strong Christian laymen may be led to engage in personal effort for the salvation of souls. Some of the foremost business men of the country, representing nearly all evangelical denominations, have signed the call and will be active in the conference.

—The thirty-second convention of the General Council began its sessions on September 9, in Salem Church, Minneapolis, Minn. At the opening session a sermon was preached by the president, Rev. T. E. Schmauk, D. D., and the Lord's Supper was administered. The president's report touched many phases of church life and work. Among those to receive special attention was that of education, and the following are significant paragraphs:

"A high school graduation is becoming universal and in many places takes the place of a college diploma. The student no longer reveres scholarship for its own sake, but regards manhood and citizenship as something better and higher, and scholarship as contributory to this ideal.

"Meantime the hand of religion must touch the young men and their new ideals at every step, if it is ever to touch them thereafter. It must stand warningly against a great deal of that which is loose and wide open in modern college life, against improper outlook upon the future, the laxity of student life in many of our large institutions, and the irreverent spirit in which many of the greatest realities of the Christian faith are handled."

In harmony with this judgment it was later in the sessions of the Council proposed that missions be opened at great educational centers to work especially among the students who have come from Lutheran families. One such student pastor, Rev. H. R. Gold, has already been placed at Madison, Wis. He is meeting with encouraging success among the students of Wisconsin University.

The following officers were elected: President, Rev. T. E. Schmauk, D. D.; recording secretaries, Rev. W. K. Frick, D. D., Rev. L. A. Johnston, D. D., and Rev. G. C. Berkemeier, D. D.; corresponding secretaries, Rev. F. A. Kaehler, D. D., Rev. Alfred Appell, and Rev. J. Nicum, D. D.; treasurer, Hon. C. A. Smith, Minneapolis.

The resolution emanating from the Laymen's Conference, recommending the raising of a $2,000,000 Jubilee Fund to commemorate the Quarto-Centennial of the Reformation, was indorsed and a committee on ways and means was authorized.

Among the most important of the more recently developed branches of the Church's work to receive attention were inner missions and the ministerial pension fund. The question of musical setting of hymns was reported settled, and the publication of the book authorized.

Means were provided to continue and improve fraternal relations with the General Synod.

This session of the Council seems to furnish abundant ground for hope that the Church is awake to the problems of the day and is determined upon patient and intelligent effort toward their solution.

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Monday, November 1—Deut. 13:1-5.
Tuesday, November 2—Jer. 23:1-16.
Wednesday, November 3—Ezek. 13:2-22.
Thursday, November 4—Luke 11:37-52.
Friday, November 5—II Peter 2:1-19.
Saturday, November 6—I Tim. 6:3-21.
Sunday, November 7—Jer. 6:6; II Tim. 1:8-14.
Monday, November 8—Daniel 1:1-20.
Tuesday, November 9—Daniel 3:14-28.
Wednesday, November 10—Daniel 6:4-23.
Thursday, November 11—Acts 4:13-33.
Friday, November 12—Acts 21:1-15.
Saturday, November 13—Acts 8:5-25.
Sunday, November 14—Romans 1:1-15.
Monday, November 15—Exod. 13:3-13.
Tuesday, November 16—Deut. 16:9-15.
Wednesday, November 17—Psalm 30:1-12.
Thursday, November 18—Psalm 66:8-20.
Friday, November 19—Acts 2:37-47.
Saturday, November 20—Acts 4:24-37.
Sunday, November 21—Psalm 147:11-20.

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Luther League of America
Statement No. 12

From September 1 to September 30, 1909.

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NEW YORK.

New York City District.

—The next regular business meeting of the Luther League of New York City will be held at Holy Trinity Church, Central Park West and Sixty-fifth street, on Friday evening, October 15. Mr. C. F. W. Fritschler, president of the Luther League of Brooklyn, will address the meeting.

—The Luther League of Holy Trinity Church, New Rochelle, is taking an active part in the work of providing funds for the new church building recently begun, the cornerstone of which was laid on September 26. The League will have a table at a bazaar to be held late this month. The officers of the League are: President, Adam G. J. Kirchhoff; secretary, Andrew Zundel; treasurer, Oswald Untermann.

—The Junior Luther League of the Church of the Atonement, Rev. F. H. Knubel and Rev. F. V. Christ, pastors, has planned to study the common service and some other standard Church music this season. Their work will be under the direction of a competent leader, whose instruction will include short lectures on the use of the voice.

—On October 18 and 19, 1909, the twenty-fifth anniversary of the St. John's Social Union of St. John's Church, Dr. J. J. Young, pastor, will be celebrated. Special services will be held in the church on October 18, to which Rev. J. H. Meyer, Rev. E. E. Neudewitz, Rev. W. H. Feldmann, and Rev. F. H. Knubel, the four young men of the society who entered the ministry, have been invited and will address the members and the congregation. On October 19 a social meeting will be held in the rooms of the union where the first steps were taken to organize the Luther League of America. A number of the ex-presidents and honorary members are expected at this meeting.

Brooklyn District.

—The District Luther League of Brooklyn opened the 1909 and 1910 season by holding a business meeting at the Church of the Holy Trinity, Cumberland street near Lafayette avenue, on Monday evening, September 20.

The meeting was conducted by President Carl F. W. Fritschler. The opening services were conducted by Rev. G. C. Loos. Prayer was offered by Rev. E. E. Hoshour.

Rev. Z. A. Mortenson, of Chicago, delivered a very interesting address on "Inner Mission Work and How the Lutheran Rescue League is Working to Destroy So-Called White Slavery in this Country." The convention committee gave a very interesting report on what steps had been taken toward preparing for the State Convention, which is to be held in Greater New York the latter part of May, 1910. The Brooklyn District League anticipates holding an entertainment before the May convention, and in November the League will hold its fall rally, at which addresses will be made by very prominent Luther League workers.

A committee is organizing a choral society to sing at the fall rally and spring convention.

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Two new Leagues were admitted to the District League.

The closing services were conducted by Rev. Schroeder, pastor of the Church of the Holy Trinity at Hollis.

All local Leagues were well represented at this meeting.

—On Wednesday evening, October 20, 1909, the Luther League of St. Stephen's Evangelical Lutheran Church, Newkirk avenue and East Twenty-eighth street, will hold its second annual reception at the Cortelyou Club, Bedford avenue and Avenue D. On this occasion the members of the League will present "Oak Farm," by Anthony Wills.

Mohawk Valley District.

—The annual convention of the Mohawk Valley District is to be held Tuesday, October 19, in St. Mark's Church of Canajoharie, Rev. William M. Baum, Jr., D. D., pastor.—Clifford A. Rockwell, president.

Albany and Susquehanna District.

—The following officers have been elected to serve for three months by the Junior Luther League of the Church of the Redeemer, Binghamton: President, Henry Schaper; vice-president, Nellie Bertron; secretary, Helen Ingwall; treasurer, Clinton Oswald; organist, Miss Haase. The superintendent is Mrs. W. W. Kunkle. The League is in a flourishing condition. The Junior Helper and the Topics are used. Meetings are held every Sunday afternoon. At special times the meaning and use of the altar, pulpit, lectern, altar cloths, and other church furnishings are explained to the members, and the significance of the church year is studied. The president is giving the work of the ministry serious consideration.

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CONNECTICUT.

—The English State Luther League held its third annual picnic and outing on Tuesday, September 7, at Hanover Park, Meriden. English, German and Swedish Luther Leagues from all over the State were represented. The day was spent in outdoor sports and amusements. The executive and extension committees held a joint meeting in the afternoon. Several important matters concerning the State work were discussed, and it was decided to hold the annual Luther Day rally on November 10.

—On August 6 the Luther Leagues of the English and Swedish Lutheran churches of New Britain were entertained by Mr. Carl Youngblat at his pretty country home in Kensington. Addresses were made by Dr. Olsman, pastor of the Swedish church, and Rev. August Rohrig, pastor of the English church; also by Dr. Fromen and Mr. B. B. Bassett. The octette of the Swedish Luther League sang several selections. Refreshments were served on the prettily decorated lawn. It was the first time the Swedish and English had joined as Leagues, and the meeting proved to be a success.

—The Swedish State Luther League held its annual convention on September 6, Labor Day, in Naugatuck. The morning service was devoted to business, and was well attended—about twenty societies were represented from all over the State. The rally service was held at 2 p. m. The church was packed to the doors, and all enjoyed a stirring address in English by Rev. Bloonquist, of Portland. His subject was "Remember thy Creator in the days of thy youth." A committee representing the English State League attended and was cordially received.

PENNSYLVANIA.

Philadelphia District.

—The fall convention of the Philadelphia District League was held in the Church of the Atonement, Rev. W. E. Stough, pastor, on Tuesday, September 28. At the afternoon session the general topic was "The Luther League in the Church." A paper entitled "My Pastor" was presented by Miss Laura A. Schaffer, and one on the question "Where Shall We Lay the Emphasis?" was read by Mr. Carolus P. Harry.

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At the evening session the address was delivered by Rev. John C. Seegers, D D., of Easton, Pa.

Catawissa District.

—The twenty-first convention of the Catawissa District Luther League was held September 16 and 17 in Trinity Church, Milton, Pa., Rev. J. M. Reimensnyder, D. D., pastor. The local League was very happy in its arrangements for the occasion. Luncheon was served in the social room of the church. After the meeting Thursday evening a program of music and recitations was rendered. This was followed by refreshments. Every speaker on the convention program was present. The addresses and the discussions were of more than ordinary interest. Following are the topics and names of the speakers: "The Book of Books," Rev. S. J. Taylor, D. D., Selinsgrove; "How I Can Help the Regular Meeting," paper written by Mrs. C. R. Botsford and read by Miss Stella Weaver, Elizabethville; "Music in the Soul," Rev. W. E. Fischer, D. D., Shamokin; "Visions Vs. Contentment," Rev. G. W. Genszler, Selinsgrove; "The Young Lutheran and His Pastor," Rev. H. E. Harman, Berwick; "A Final Word," Rev. J. M. Reimensnyder, D. D. The officers were re-elected as follows: President, Rev. C. R. Botsford, Berwick; vice president, John B. Fortner, Catawissa; recording secretary, William J. Walter, Roaring Creek, R. F. D. No. 1; cerresponding secretary, T. W. Martz, Berwick; treasurer, Miss Carrie Dry, Mifflinville. Mr. James McC. Frank, Pittsburgh, chairman State Extension Committee, was present during most of the convention and gave valuable assistance.

Pittsburgh District.

—A very interesting and enthusiastic Luther League rally of the various Leagues in the Allegheny Valley was held in St. Peter's Evangelical Lutheran Church, Natrona, Pa., on Tuesday evening, August 24, 1909. Addresses were delivered by Rev. Harry B. Ernest, pastor of Trinity Lutheran Church, Tarentum, Pa., and Mr. Charles Fuhr, of Pittsburgh, Pa., president of the Pittsburgh District League. After the service in the church a reception was held in the parsonage, the local League serving refreshments.

—The Luther League of the First German Lutheran Church, Beaver Falls, gave the forty women patients of the Passavant Memorial Home for Epileptics a picnic at Morado Park on July 22. The guests were carried to the park in a special car, and after an hour's enjoyment of the beautiful natural scenery of the park a bountiful dinner was served. In the afternoon suitable amusements were introduced and a light supper was served just before the return journey. Many expressions of pleasure were heard from the guests, and the members of the League felt repaid many fold for their time and labor.

Somerset County District.

—The convention of the Somerset County District Luther League will be held at Somerset, November 2 and 3, in Trinity Church, Rev. I. Hess Wagner, pastor.

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Toledo District.

—The District Luther League of Toledo and vicinity will hold a convention at the Lutheran Church at Stony Ridge, Rev. Born, pastor, October 13, 1909. Besides a special musical program there will be addresses: "Our Duty and Debt to the Unchurched Lutherans," by Rev. C. Wilker; "Distinctive Characteristics of the Lutheran Church," by Rev. L. Hogshead. At this meeting the annual election of officers will take place.

ILLINOIS.

Chicago District.

—The delegates' quarterly convention of the Luther League of Chicago was held in the Church of the Redeemer, Monday evening, September 13, Rev. Hunt, pastor. Mr. S. Anderson, president. An excellent paper was read by Mr. Martenson on "Practical Luther League Work." Mr. C. T. A. Anderson gave an interesting report of the State Convention held at Sheridan, August 24-27, which was very instructive and benefited those that were not able to attend. The program was interspersed throughout with anthems by the choir. A social hour was spent in the church parlors after the meeting.

—Plans are being made to have a Martin Luther birthday celebration, November 10, by the Luther League of Chicago. The conven-

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tion chorus, under the direction of Professor Holmes. will render a number of anthems. Good addresses are promised.

—The Luther League of Wicker Park Church had a "Convention Meeting," at which reports of the State Convention were given. It was decided to have the Round Table at their next meeting.

Fox River, North, District.

—Mrs. Bode gave a report of the State Convention at the regular League meeting of Holy Trinity Church, Elgin, on September 13. It was good and spirited; so much so that they all became enthused over the convention.

Tri-City District.

—The regular quarterly meeting of the Tri-City District was held September 17, at Emmanuel Church, Moline, Rev. Carl Youngberg, pastor. There was a good attendance, and the program was made up of members of the various local societies of the district, as follows: Devotional exercises, Rev. Youngberg; reading, Mabel Swanson, of Emmanuel Church; piano solo, Mamie Peterson, Grace Church, Rock Island; address, "The Convention of the Luther League of Illinois," Mr. O. R. Karlstrom, First Swedish, Moline; vocal solo, Mrs. J. P. Miller for Grace Church; round table conference, C. Edw. Carlson, First Swedish, Moline; vocal solo, Nellie Freeman, of First Swedish of Rock Island.

The address of Mr. Karlstrom was a stirring one, and he gave his hearers some of the spirit of the convention. The questions most discussed in the round table were: "How to Interest the 'Younger' People?" and "Is the Luther League an Improvement over the Y. P. S.?" (by Y. P. S. meaning the literary program instead of the Topics). Refreshments were served, and in every way the meeting was a success.

—Grace Luther League of Rock Island, Rev. Ira O. Nothstein, pastor, had an "Echo Meeting," at which reports of the State Convention were given by Carrie Olson, Bertha Huette, Eva Hasselquist and John H. Hauberg, each telling of a different phase of the convention; Miss Olson telling of the papers and addresses, Miss Huette of the entertainment and hospitality of the Fox River church people, Miss Hasselquist spoke of the spirit of the convention, and Mr. Hauberg of the trip to Starved Rock.

—At the September 13 meeting of the Young People's Society of the First Swedish Church of Moline, Rev. L. A. Johnston, D. D., pastor, Mr. O. R. Karlstrom, who is assistant pastor of this church, gave his report of the State Convention held at Sheridan. He reported that the convention was a profitable one.—John H. Hauberg.

KANSAS.

—The Luther League of St. John's Church, Salina, Rev. H. A. Ott, D. D., pastor, has been using modern advertising methods of announcing its meetings, with good success. In the interest of good fellowship a picnic supper was held in Oakdale Park, August 17.

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The October Juniors of 1909

DEPARTMENT EDITOR, C. ELVIN HAUPT, D.D., LANCASTER, PA.

AN OCTOBER VERSE.—Remember how short my time is. Ps. 89:47.

OCTOBER DATES.—7th, Luther at Augsburg, 1518.

24 (1648).—Peace of Westphalia. Thirty years of war ended.

31 (1517).—The Restoration and Reformation of the Holy Christian Church begun, 392 years ago, by Martin Luther.

TOPICS.—There is a goodly variety of subjects treated in the new booklet No. 9. Many thanks to those who have so kindly aided in this good work, the benefits of which are far reaching, for there are now Junior Leagues in every State of the Union into which the Luther League has come. These topics include themes that are doctrinal, moral, historic, biographic, missionary, churchly, etc., and are issued at a price that will enable any one to obtain them. Should a special set of biographic, missionary topics, Bible history or Church history be preferred, in regular succession, by any League, they can be found by consulting the list of topics given last month. No topic that has thus far been presented in any line has been presented out of its regular place in the lines of succession.

OCTOBER.—The mellow month of mid-autumn brings with it many suggestions of warning or of cheer. The fading leaves are sometimes sallow and dull or richly variegated, as with sunset colors. This year teems with the glory of discovery. The Hendrick Hudson of 1609 and the Robert Fulton of 1809 are followed by the Wrights, Curtiss, Cook and Peary of 1909.

But let us, as Juniors, fail not to recall the glory of the earlier and greater discovery by the young Luther in the early years of the sixteenth century of the saving truth that it is not by the mere power to judge the Lord by human reason, but to trust in Christ in body and soul that we are saved forever. All praise to every great discoverer and all honor to the youth, Martin Luther, who, in 1509, 400 years ago, was searching the new found mine of God's Holy Bible.

LET us not despise the plastic years of Junior life. In those years impressions are made very deeply. A neglected child may with a coarse pencil ruin a fine drawing book, the pages of which might have been filled with valuable and skillful views in the later years, if care had been given to the training of the young hand and the prevention of mistaken actions and habits.

ATTENTION should be carefully given to the time or times of our meetings, as well as the place. Everybody ought to be punctual. There should be a program of each meeting, which ought to be made ready beforehand.

EVERY JUNIOR LEAGUE WORKER that is faithful is an encouragement to every other, but every careless one is a hindrance.

THE TRUE USE of this world is not in the abuse of its advantages, but in making it a preparation for the greater world to follow it.

ONE of our Leagues has a chain of paper links of varied colors. Every time that a new member is enrolled the name is written upon a new link and the link added with a little paste to the chain. The links are about three inches in diameter, and the whole chain is suspended in full view of the Juniors at every meeting, making a pretty decoration, and an object lesson.

JUNIOR LEAGUE WORK is of so varied a nature that it is quite difficult to suggest "literature" to guide all the workers. This is due to the varying ages of the Juniors. The average age of one League may be several years in advance of that of another. It is best for each leader or committee to choose such books of reference, commentaries, histories, etc., as may be most satisfactory in each personal case. The Helper, Hymnal and Topics will, however, always prove useful and save much time and effort.

Now is the time to be thinking of the ways in which we shall celebrate Reformation Day, Thanksgiving and Christmas. Let us bring out our beautiful League buttons and badges, for they are emblems of which any organization may well be proud. And let all things be "done decently and in order."